

# VERMONT TELEGRAPH.

ORSON S. MURRAY, EDITOR AND PUBLISHER.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

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## TERMS OF THE TELEGRAPH.

The Vermont Telegraph is published weekly at \$2 a year, payable within four months, or \$1.50 at the end of the year.

To subscribers out of the State, residing more than 100 miles from this office, the paper will be sent for \$1.75.

To companies, at shorter distances, who receive 12 or more copies in one bundle, and pay in advance, \$1.50 each.

Agents, who procure and pay for six subscribers, are entitled to the seventh copy gratis.

In making communications of new subscribers and remittances, the editor will be particularly giving the names and addresses of subscribers and the amount to be credited to each.

All Baptist ministers, in good standing in the churches throughout the United States, are authorized to act as agents for this paper.

All communications must be *post paid*, except such as add to our list of subscribers one or more names.

Papers will not be discontinued until all arrears are paid, except at the discretion of the publisher.

## Extracts from the Mother's Monthly Journal.

### INSTRUCTIONS OR WISDOMS, RECOMMENDED.

It is the mother's province in a great degree to give the good bias to the flexible age in question. It is her to witness the very first glow of intelligence; to watch and improve the first indications of moral perception; to receive—with a gladdened heart the first intimations of dawning light from the heaven-fit visage of her offspring. Let her be ready to seize the occasion, and present it into the service of the little immortal. Let the oft recurring opportunities be turned to the best account, whilst love and prayer & wholesome strictness, combine to produce such results as shall be of lasting utility.

To all this she cannot be insensible. For in the infant cast upon her care she discerns the rudiments of the future man. To that discriminating organization she contemplates the elementary principles of a life eventful and portentous. She clasps in her arms the sure candidate for weal or woe. She embraces the bane of angels, or the anticipated prey of hellish fiends. The everlasting state of deathless being hangs upon her shoulders, and appeals pitifully and importunately to her profoundest sympathies. And that deathless being is her own. If she conformed upon her the style and the sensibilities of motherhood; and she has conformed upon it the sad certainties of existence—the frailties of temporal duration, the evils of a degenerate nature, the exposures of a moral condition and all the tremendous responsibilities of a life to come. Will she slumber over such a charge, whilst malignant influences are ready on every hand to invade its sanctuary? Can she become the indifferent observer of those scenes through which she is to conduct it for the first time, the impressiveness and meaning of which she is to transfer to its spirit thus consulting its highest interest? Can she become herself the willing instrument of ministering in it those powers and passions which, like vipers in the bosom, will at some future day plant their venomous fangs deep in its very vitals?

There is an art by which the functions of the maternal province may be successfully performed; and of all arts it is the most important. It is the art by which it may be secured, and yet its acquisition is attended with less difficulty than at first we might suppose.

It originates rather in piety than in genius; and is formed more upon the anxious and religious disposition of the mother than upon her fine perception and penetrating judgment. We become acquainted with it by example and practical illustrations; and having witnessed its application to the training of infant spirits, we can pronounce a judgment concerning it, derived from its actual results. One object of maternal associations, it may be presumed, is to collect and embody as many of these results as possible; that by the collective attestations of actual experiment, the holy art to which we allude may be extended to a broader compass, improved in greater clarity. Real goodness delights not in reserve—recks not to conceal itself under the forms of mysteriousness—but stands forth in its communicative character, with proposals of blessing to all.

An association of mothers, deeply impressed with the conviction of their accountability, desirous of knowing and adapting the most humble and promising expedients to promote the present and future welfare of their offspring, and seeking unto God for the most gracious aid of his Holy Spirit, is an affecting combination of influences. That gentle Providence, under God, will control unknown agencies, will shape the moral course of mighty intellects, will rule to the loftiness of more than masculine achievements—will help to cheer and revive Zion's desolations, and to verify the promise of the Saviour's redemption.

W. T. R.

In what a responsible and honored sphere has God placed the mother! To her is committed the training of immortal beings, from the earliest dawn of their existence, through the most important part of the forming period of their characters. The impress which she gives them is to be permanent. She is to mark them the "glory, and honor, and immortality," or for infamy, and "shame, and everlasting contempt." Indeed, such is her relation to them, and the circumstances connected with this relation, that she is, under God, not more the source of physical than of moral life to them. Through the Journal of mothers, You see your high calling. The character of your families must mainly depend upon you. The character of a community depends upon the character of the families which compose it—the character of a nation upon that of the communities which constitute it—and the character of the world upon that of the nations. You are honored with the first and most important part in the work of救人 for the world, the philosopher, statesman, philanthropist or divine, which are to enlighten, to guide, to bless and purify it. How solemn and overwhelming the responsibility, and yet how exalted the privilege with which your salvation invests you. Live then, dear sisters, to some just conception of the magnitude of your work.

and the dignity of your rank in the great scale of rational creation. Cast away the unworthy idea that your influence is small and circumscribed, and that it matters little in what way it is exerted. Christianity has restored to you all your original rights—has placed you in an exalted position—and intrusted you with an untold amount of influence, which, if properly used, will purify the world, but if abused, will inflict a blighting curse. G. W. E.

## CONSTITUTION OF A MATERNAL ASSOCIATION.

In order to assist mothers in the formation of Maternal Associations where they do not already exist, we insert the following constitution, the conciseness and practicability of which, commend it as being well adapted to the circumstances of most mothers, and especially to those whose personal attention to other domestic duties is indispensably necessary.—*Ed. M. M. Jour.*

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It is the mother's province in a great degree to give the good bias to the flexible age in question. It is her to witness the very first glow of intelligence; to watch and improve the first indications of moral perception; to receive—with a gladdened heart the first intimations of dawning light from the heaven-fit visage of her offspring. Let her be ready to seize the occasion, and present it into the service of the little immortal. Let the oft recurring opportunities be turned to the best account, whilst love and prayer & wholesome strictness, combine to produce such results as shall be of lasting utility.

It originates rather in piety than in genius; and is formed more upon the anxious and religious disposition of the mother than upon her fine perception and penetrating judgment. We become acquainted with it by example and practical illustrations; and having witnessed its application to the training of infant spirits, we can pronounce a judgment concerning it, derived from its actual results.

One object of maternal associations, it may be presumed, is to collect and embody as many of these results as possible; that by the collective attestations of actual experiment, the holy art to which we allude may be extended to a broader compass, improved in greater clarity.

Another is to give evidence that they are benevolent as they give evidence that they are a praying people; and believing likewise that the times in which we live call for more elevated piety and more expansive benevolence, therefore.

Resolved, That we recommend to the Churches of this Association to so modify their respective covenants as to make the habitual use of ardent spirits a disciplinary offence. Adopted.

The Committee on Temperance presented the following Report:

Resolved, That we recommend to the Churches of this Association to so modify their respective covenants as to make the habitual use of ardent spirits a disciplinary offence. Adopted.

The Committee on Benevolent Operations presented the following Report:

Believing the Gospel to be a system of divine benevolence, inculcating that love which works no ill to his neighbor, but rather seeks not his own, but another's good, and that both Christ and his apostles taught that no man should live unto himself, and that the whole body of the primitive Church acted agreeably to this doctrine; and believing also that it is as essential to the prosperity of the cause of religion that Christians prove themselves benevolent as that they give evidence that they are a praying people; and believing likewise that the times in which we live call for more elevated piety and more expansive benevolence, therefore.

Resolved, That we deem it the imperative duty of each Pastor, imposed on him by the Great Head of the Church, in consequence of his office, to urge the claims of benevolence upon his people until they come up and meet in this respect the demands of the gospel.

Resolved, That it is the duty of each Pastor to preach frequently on this subject, and to show that the very gem of the gospel is benevolence, and that it is his duty to adopt a register of benevolence and pursue it vigorously until the necessity of employing agents shall cease; and that he be held responsible for the degree of piety and amount of benevolent action among the people of his charge.

Resolved, That it is the duty of the Deacons particularly, and of the members of the Church generally, to do all they can to aid their Pastors in this arduous and faithfully responsible work. Adopted.

The Committee on General Education reported that they regard the subject referred to them of great importance and offered the following resolutions:

Resolved, That as Literary Institutions are multiplying in every part of our country and the facilities for mental improvement are greatly increasing, parents should avail themselves of these facilities to give their children a good literary education.

Resolved, That this Association will patronize the Vermont Literary and Scientific Institution at Brandon. Adopted.

The Committee on Moral Reform Report,

That the officers of this association shall be a first and second director, a secretary, a treasurer, and a committee of two, which shall be chosen annually on the last Thursday in December. It shall be the duty of the directresses to preside at all meetings, and call on the members for devotional exercises. The secretary shall take minutes of the meetings, and keep a record of the doings of the association generally. The treasurer shall take charge of the money contributed, and appropriate it in accordance with the votes of the association. The duty of the committee shall be to select suitable books to be used at the meetings.

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